



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE "TRUCE OF GOD."

From the *Almanach de la Paix*, 1890.

In the Middle Ages the Church performed a true social miracle by the establishment of the "Truce of God." In those days there was war between castle and castle, between village and village, as at present between nation and nation. The Church, with her mother-heart, threw herself between the combatants. At first she sought to take their weapons from their hands, and to establish perpetual peace. To the men of the eleventh century she proposed a fraternal disarmament, such as we dare hardly ask for to-day. And, seeing they refused to lay down their arms whilst waiting for the hour of universal peace, she inaugurated the "Truce of God." All shedding of blood was forbidden from the sunset of Wednesday till sunrise on Monday morning. She placed in a condition of perpetual peace all Churches, women, children, travellers, merchants, laborers, and men who follow the plough, thus making, by a divine inspiration, of the plough, as of the Church, a sacred asylum. Then, the historians tell us, at the councils held in France, the enthusiasm was so great that bishops raised their crosses towards heaven, and the people waving palms, cried out together, "Peace! peace!" Why is it that the Church, divine to-day as ever she was, does not complete in the nineteenth century the miracle begun in the eleventh? Why should not all we ministers of the Gospel cry out to-day, to all men, to all peoples, "Peace! peace!" and why should not all men and peoples arise to prepare the way for the Gospel of peace?

MGR. PERRAUD, *Bishop of Autun.*

REPUBLICANISM COMING PEACEABLY.

A special dispatch from Paris to the New York *Herald* contains an interview with Emilio Castelar, the eminent Spanish statesman. He expresses no surprise at the Brazilian revolution, the seeds of which the people had long been sowing, though the Emperor had striven to conceal the fact. He considers that the immediate effect upon Portugal will be great and that upon Spain less marked, because of the liberal character of the Spanish monarchy. "All the countries of Europe," he says, "may well find food for reflection in this almost unprecedented event. Think of it, they awake one morning, these tottering relics of wornout absolutism, and find that a nation almost as large as all of them put together has in the twinkling of an eye and without violence changed from an empire to a republic.

"And they may at least open their eyes to the fact that mankind have entered upon an era of reason, and are no longer to be driven against their fellows in murderous herds and slaughtered by thousands like unreasoning brutes to suit the caprice of some vain autocrat who boasts that God made him their master. No. The sway of autocracy on this old continent is nearly over. If there is any one thing I believe with all my heart it is that before fifty years Europe will be republican from end to end, and I believe the change will be brought about without the horrors of war as easily as it has just been brought about in Brazil; as naturally as a man lays aside one coat and puts on another, because he likes the other better. The peoples of Europe are growing wiser every year and seeing better what are their real interests. They will one day say to their Kings, Queens, Emperors and Princes, 'We are masters here. After all, this country is ours, not yours.'

There is the door. Go.' And then, Kings, Queens, Emperors and Princes will go, and it will be a beautiful sight. You look incredulous and think me a Utopist. But what would you have thought had I told you a week ago that to-day Brazil would be a republic? As I said, I believe these great changes will be accomplished without war, nor do I believe Europe is now threatened with war."

But the inherited habits of thought and speech die slowly. Men still idolize military heroes, and it is not long since the history of nations was written simply in their wars. In great civilized States the old aboriginal taste for the blood of any man outside one's tribe is outgrown, but mankind at large is still some distance behind Senor Castelar in reason and reasoning — *Boston Transcript.*

THE DAWN OF PEACE.

"It is a most encouraging fact," says a temporary journal, "that between one hundred and two hundred instances of successful arbitration of international difficulties have taken place. The proposal for a court of international arbitration on the part of the American nations is most hopeful. When such a measure shall have become operative on the Western Hemisphere, its example will be powerfully felt on the Eastern. The sanctity of private property on land and sea, the protection of life and property granted to non-combatants, the measure of humanity toward the wounded of either contending army, the success of the Red Cross Society, which ministers with impartial mercy to the suffering on the one side and on the other, on the field of battle and in the hospital, the increasing sentiment of brotherhood which prevails among workingmen in different nations, all these are grounds of thankfulness in every friend of humanity, and are, we believe, each one of them, steps toward the universal reign of peace." — *Christian Statesman.*

"AMUSING."

A writer in the New York *Witness* in June last says concerning Lord Wolseley's sketch of the Crimean war: "The noble Viscount tells us that they had great sport in the trenches before Sebastopol. They had great misery also. The sport consisted of popping at the Russians and trying to kill some one who unwarily exposed himself. This he calls 'amusing themselves.' Great fun, truly. Will you let me give you a picture? It is the depth of winter in a Russian village. Looking into the interior of a peasant's cottage you may see a mother and her children. The mother is wretchedly dressed, so are the children—the poorest of the poor. They all gather round a scanty fire, and the poor mother prays for her husband that he may soon return from the war to help her bear the burdens of life, which, since his absence, have become well nigh insupportable.

"The mind can travel quickly. Come with me in thought at this very same hour to the trenches before Sebastopol where the soldiers are 'amusing themselves.' A British soldier is on the alert, hand steady, eye keen, rifle cocked. A Russian soldier has inadvertently exposed himself above the breastworks. Puff, ping—and the woman we saw in the Russian cottage is a widow and the children fatherless. Lots of fun. 'Amusing' is Lord Wolseley's word."

W. P. A.